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differentiate between cross- and ortho-cousins, and the unsystematic groupings of nephews and nieces show "family," as opposed to classificatory, principles. Finally, rhetorical terms for the ancestral family, for many ancestors, and many descendants, correspond to the importance of a large number of relatives in Bella Coola thought.

In many parts of the world the classificatory system of relationship occurs where the community is divided into clans. The occurrence of some of these features among the Bella Coola raises the question of whether or not they should be regarded as survivals from an earlier clan form of social organization. The Bella Coola may once have had clans, but their relationship system does not furnish any real evidence to this effect. The reciprocal terms really have the significance, "Relation by marriage of the same generation," or "of a generation once removed," a form of address which does not require explanation in any ancient form of social organization. Moreover, the importance of the eldest child, as potential transmitter of the glories of the ancestral family, is sufficient reason for differentiating brothers and sisters in terms of their relative ages. This feature suggests that in former times this was more important than it has been in the recent past. It is not implied that the Bella Coola never had a clan system, as such may have been the case many generations ago, but their kinship terminology can be explained without that hypothesis. The somewhat wide application to cousins of terms which are properly limited to brothers and sisters may easily have been derived from a process of copying. The Bella Coola are well acquainted with the clan system of the northern coastal tribes, so that it is by no means impossible, or unlikely, that they should have adopted the principle of applying the same kinship term to many individuals, and hence to members of their own ancestral families. Finally, the somewhat vague and unsystematic application of terms to relatives according to whether or not they are members of the immediate family, is a feature not at all surprising in view of the essential fluidity of Bella

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177 fathers. Inherited beliefs are too deep-rooted to pass away
771 entirely within a few generations. Even those who claim to
[181] have adopted the new faith remain convinced of the potency of magic, and of the existence of those supernatural creatures which do not actively conflict with the white man's creed. Such lack of consistency is a world-wide trait, particularly intelligible among the Bella Coola whose philosophy abounds in contradictions, dependent upon statements handed down in the origin myths of different families.

626 The Bella Coola are constrained not only by the omni-
[181] presence of supernatural beings; they are constantly subjected to the influence of their fellows. They are far less individualistic than white people. A chief may boast that he can do as
[622] he pleases, that he can disregard the restrictions of lesser men; he often does so, but only because public opinion recognizes that he has reached a position of eminence by giving many potlatches. The duly validated warrior is brave because he
[703] feels that everyone is aware of his valour. The man who per-
[769] forms some ceremony in accordance with an ancestral myth incorporates himself with his forbears, and is strengthened by the conviction that he has gained their support and approbation. In every phase of life, a person is profoundly affected
177 by the approval or disapproval of his neighbours. At present
626 the construction of small houses, each occupied by a single
342 family, makes it possible for a man to hide himself, or to do work unknown to the rest of the community. This lessens the force of public opinion, although it is even now more potent than conscience in checking anti-social acts. Formerly, in communal houses, every action was fully known, making individual freedom of thought and act virtually impossible. A man
[602] is chiefly influenced by his relatives who take a great share in what the white man would consider purely family affairs. The effect of the group upon the individual must not be overlooked, nor can it be over-stressed in a study of these people.

177 The education and conversion of the younger men have
626 enormously lessened their reliance upon their fellows. In former
182
561

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times, older relatives were revered, not only as senior members of the ancestral family, but as those most familiar with myths and other cherished possessions. With the spread of new ideas, the young people no longer respect the lore of their elders, and consequently do not heed their admonitions and advice. Theoretically, such self-reliance would seem desirable, but in practice it has led to unfortunate results. A young man, considering himself superior to the older people, glories in acting on his own initiative, but too often he lacks the requisite strength of character to guide his own life. If he wishes to drink, he does so; if he desires to marry, he chooses his mate without considering the transmission of ancestral rights which stabilized unions in former times; if he tires of his wife, he deserts her for another; if he cheats or steals, he is no longer restrained by relatives who fear disgrace. The elders, incapable of stemming the tide, watch sadly and ask seriously whether the coming of the white man has brought compensation for the loss it has caused. It is deplorable that the emancipation of the younger men and women has taken place before the development of the sense of individual responsibility and conscience which public opinion formerly rendered less necessary. Christianity provides a moral code for those who are fully converted, but for the many in the transition stage, the break-down of the old system of family influence has been tragic.

Profound religious beliefs and lack of individual initiative are shared by all Bella Coola with the exception, perhaps, of a few of the younger people who, having been educated at white man's schools, have adopted the new outlook unconditionally. In most characteristics they display as wide variability as any other people. In truthfulness, for example, they range from one extreme to the other. As the writer became familiar with the older men, he found it possible to recognize without difficulty the strength of some and the weakness of others. There are liars, but they can be easily detected owing to their lack of finesse. It is a pleasure to record the reliability of the author's friends and informants.* Their veracity was checked repeat-

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to their forefathers. Profound as these material changes have been, those of a psychological nature have been even more important. New worlds have been thrown open to them, stimulating ideas have been brought to their attention, and they have realized for the first time that the world is infinitely larger than they had imagined. Hand in hand with this extension of knowledge has gone disbelief in their own ancient lore. The white man, whose superiority and mechanical skill they admit, positively denies the actuality of their mythology, and laughs at the dramatic performances which were wont to fill the winter with engrossing interest. Such rites can flourish only in an attitude of profound belief: this has been so shaken that the dances continue listlessly, a mere shadow of a once living art. The young people were the first to embrace a scepticism that has rapidly grown into disbelief of the faith of their ancestors, and a half-concealed scorn for their elders, the upholders of the old customs. Worst of all, prohibition of the potlatch has made it impossible for a man to reach a position of social eminence. Moreover, since the holding of any type of ceremonial requires a distribution of gifts, formal gatherings of all kinds have become virtually impossible; even marriages have no longer the social support that formerly made them so lasting.

These cumulative blows would be enough to shake any civilization, and that of the Bella Coola has been entirely unable to adjust itself to the new conditions. The young people, having lost respect for their elders, are deprived of the advice and support essential to the continuity of culture. They ape the white man's dress; they want his mechanical devices, but have failed to assimilate them. For example, a gramophone in a Bella Coola house is an anachronism, while several similar articles spoil the old picture but do not provide a new one. Seeking to copy the new ways thrown open to them, they have achieved the outward show but not the substance, and in so doing have destroyed their own culture. In the old days they were ambitious to hold potlatches and willing to work steadily towards that goal; now, new desires have not kept pace with